

Pray for the Peace of Jerusalem.

BEING A
SERMON

Preach'd at

Kingston upon Thames

ON THE
PUBLICK FAST,

JANUARY 16. 1711½.

K

By DANIEL MATO, M.A.
Minister of the Gospel in that Town.

With an EPISTLE to the Inhabitants.

L O N D O N :

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The EPISTLE,

To the Inhabitants of the Town of
KINGSTON UPON THAMES, espe-
cially Such as were Present at the
Preaching of the following Sermon.

AS I know you abhor being concerned in, so I
have no Fears of your being infected by, any
Seditious Attempts. The scandalous Li-
bels lately affixt to your Market-house the
World has been sufficiently acquainted with by the com-
mon News-Papers * ; nor should I have taken any fur-
ther notice of them, or of what has been maliciously and
falsly suggested thereupon, had I not thought my self,
with others of my Friends, address'd to in the Dedication
of Two Sermons publish'd by Thomas Cooke, Curate
of Kingston ; directed to the Worshipful the Bailiffs,
together with the rest of the Corporation, and In-
habitants of the Town.

But hereupon I think my self concern'd, not only by
my Residence as an Inhabitant, but by my Character as
a Minister of the Gospel, to make some Remarks on

* See the Flying-Post, Numb. 3178. in answer to the Post-
Boy, Numb. 261.

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what that Gentleman has seen fit to recommend.

The Title of Mr. Cook's First Sermon is this, The Way to Peace consider'd and recommended; which was very agreeable: And when I found his Text was the same with that I had preach'd upon, in the same Town, and on the same Occasion, I was yet the more pleas'd; hoping that, in the main, we might be carrying on the same good Design, though in different Pulpits: But instead of this, I soon discover'd an unpeaceable, uncharitable Spirit in this Gentleman, even while Peace was in his Mouth.

The Protestant Dissenters, it seems, are like to find no Peace with those of Mr. Cook's mind: While they themselves enjoy, in his Phrase, a Parliamentary Religion; They seem not to be contented with this, as long as We enjoy a Parliamentary Toleration: since even after their obtaining a Law to secure their Establishment by excluding all Dissenters from Offices, They cannot yet forbear loading us with the most unjust and scandalous Reproaches, and following us with Invectives from the Pulpit, which they call Sermons.

Is this the Way to Peace? fasly to assert, that the Dissenters are the known and profess'd Adversaries of Peace, and herein to join them with the Papists? Yet this we find, in his Sermon, p. 11. this Pretender to Peace-making has done.

In the former Page he had said, that the most notorious Profligates in Religion, and the greatest Enemies to all that is Natural or Revealed, have, both by their Talk, their Writings, and their Actions, Interested themselves in all things with Those, that have been against the true and solid Interest of the Establish'd Church. What this Gentleman intends by the Interest of the Church, perhaps, is not certainly known; but it is evident beyond contradiction, that the
genera-

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generality of those who lead the most profligate and debauch'd Lives, have most stoutly fallen in with those who have pretended to be zealous for the Interest of the Church; By whom, to use his own Words in the other Sermon, p. 39. All that is sacred is villify'd and despis'd; Altars prophan'd, Temples demolish'd, Prayers contemned, and Sacraments abused. Among These are to be found those prophane Bacchanalia mention'd p. 31. and that not only very common on other Days, but also on the Lord's-Day; which I cannot but esteem much more sacred than any Day of Fasting appointed only by Human Authority.

I was concern'd for this Gentleman's Argument as well as Charity, in his Way to Peace, when, p. 12. he speaks of the Dissenters from the Establish'd Church, as Those that have cut off Themselves from the Catholick Church of Christ, by their Impious and Unwarrantable Divisions, who, if this be true, must be in a worse Condition than honest Heathens, that never enjoy'd the Light of the Gospel: And then what thoughts must we have of the Northern Part of this United Nation, and the Generality of the Reformed Churches abroad?

But what speak I of these, when on this very account Those of our Author's Kidney have call'd this an Orthodox Sermon, as they have also styl'd that which is tacked to it a Loyal one; tho' I find in the latter also a very odd Passage, p. 16. where it is said, What Influence Sovereign Princes have over a Church or Nation, few People perhaps have known by DIRE Experience more than we. Had this Orator consider'd a little the Dire Treatment of the poor People of France, They would surely have been mentioned among those few.

Indeed he has said one very fine thing of an Imperial Monarch, a Constantine or an Anne suppose, whose
virtue

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virtuous Endowments do as much darken the most glittering Jewel of *their Crown*, as the bright Noon-day Sun does the least Spangle of the Firmament, p. 17. *Let the Beauty of the one, if it can, atone for the Blunder of the other.*

But to leave what he says of Princes, to turn to his Reflections on the poor Dissenters, how barbarously does he represent them, when he tells his Auditory, That Resistance and Regicide are what they want to be at again. But since some of the-boasted-of * Younger Clergy do so much Copy after the Nations of their Fathers, it will be no Wrong to turn what he has said of those whom he calls Conventicle Friends, p. 27. upon another Party than that which he intends. The Nation has not yet forgotten the horrid Assassination Plot against the late King WILLIAM of Glorious Memory; nor of what Communion Sir John Friend and Sir William Parkins in particular professed themselves, at the Place of Execution. And having mentioned this, give me leave to transcribe a Passage or two out of A Declaration of the Sense of the Arch-Bishops and Bishops then in London, † concerning the irregular and scandalous Proceedings of several Clergymen at the Execution of these Gentlemen. Printed for John Everingham, 1696. In that Declaration their Lordships say they were certainly informed of the most irregular Behaviour of Mr. Cook, Mr. Collier, and Mr. Snatt, in pretending to absolve the said Criminals at their Exe-

* See Roper's Post-boy, Numb. 261.

† Tho. Cantuar. W. Cov. and Lich.

Jo. Ebor.

Tho. Roffen.

H. London.

S. Elienl.

N. Duresme.

Gil. Hereford.

P. Winchester.

Jo. Norwich.

Ric. Peterb.

Edw. Gloucester.

Rob. Chichester.

B. Asaph.

cution,

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cution. *And declare their Sense to be,* That those Clergymen, that took upon them to absolve these Criminals at the Place of Execution, by laying, all three together, their Hands upon their Heads, and publickly pronouncing a Form of Absolution; as their manner of doing this was extremely insolent, and without Precedent, either in our Church or any other that we know of, so the thing it self was altogether irregular. *And as their Lordships say afterwards,* If those Clergymen were acquainted with the Sentiments of the Criminals declared in their Papers, then they must look upon them, either as harden'd Impenitents, or as Martyrs.

By these Passages we may know who are the Conventicle Friends and their Favourers, that are for Resistance and Regicide, who, as their Lordships say in their Declaration, have appropriated the venerable Name of the Church to that part which hath separated it self from the Body, and more particularly to a Faction of them who were then so furiously bent upon the restoring of the late King (*as they now are to restore his Pretended Son*) that they seem not to regard by what means it is to be effected. *The Principles and Practices of these Persons are further by their Lordships declared to be highly schismatical, and seditious, and dangerous both to Church and State; and all People committed to their Charge are warned to beware of such Seducers, and to avoid them, &c.*

Had these Passages with others I might take notice of, been published only from the Pulpit, I should only have pitied those who can content themselves with such sort of Food for their Souls; but seeing they are now printed and put into the Hands of those among you, particularly, for whose Welfare I ought to be concerned, I thought it not improper to offer that to your reading, which

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I hope may be more profitable to you. This Sermon was to many of you, so acceptable in the hearing, that you desired me soon after the preaching of it, to send it to the Press: It will not, I hope, be the less acceptable, because of what has now occasion'd the printing of it.

I have esteem'd it one very great Happiness of my Station, and I am satisfy'd it hath been for the Interest of Religion, that no Contentions of this kind have, now for between thirteen and fourteen Years, happened between the Reverend Mr. Harding, Minister of the Parish, and myself; for whom I desire such a confirmed State of Health, that he may again be able, and that for many Years, to preach to you, what shall tend more to your Spiritual Welfare than such uncharitable Invectives as what I have here taken notice of; which especially are unfit for a Fast, unless it be one that is no ways designed for Peace, but rather in the Language of the Prophet, Isa. 58. 4. A Fast for Strife and Debate, and to smite with the Fist of Wickedness.

I hope that when all of you that attended the publick Worship of God in one Place or another in this Town on this Occasion, were exhorted to pray for Peace, nothing that was then said, or is since printed, will tend to Unpeaceableness or Uncharitableness amongst you. However as you and others are now to judge, upon review, of what was then deliver'd from the Pulpit; so from what is said in this Preface judge ye of the Reasons why I publish the following Sermon: And tho' any of you should conclude them insufficient, and blame me for any thing I have said; yet I desire you will account me

Kingston,
Feb. 8.
1711.

Your Sincere Friend and Well-wisher,
and Servant for Jesus his sake,

DANIEL MAYO.

PSALM CXXII. 6, 7, 8, 9.

Pray for the Peace of Jerusalem. They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.

THIS is One of those fifteen Psalms which are entituled, *Songs of Degrees*. The Reason of this Title is not certain: Perhaps it is because of their peculiar Excellency; or because of the Tune they were set to in the Jewish Musick; or because they were to be sung with a peculiar Elevation of Heart and Voice; or at the Time when the People went up the Steps from the outward to the inward Court of the Temple.

It is also uncertain, who was the Pen-man of this Psalm, tho' it is generally thought to be written by King David, for the Use of the People in

their publick Worship, particularly on their Solemn Feasts; and it will appear to be very proper for our Meditation on this Day of Solemn Fasting, enjoyned by Authority, to pray for the Blessing of God on the Consultations and Conferences now on Foot in Relation to Peace, when we consider, the whole Psalm as thus divided into three Parts.

1. We find, the Pleasure *David* and others took in the publick Worship of God, *v. 1, 2. I was glad when they said unto me, Let us go into the house of the Lord, our Feet shall stand within thy gates, O Jerusalem.* In many other Places, *David* expresseth his great Pleasure in the Worship and Service of God. This was that *One thing that he desired and would seek after, that he might dwell in the house of the Lord all the Days of his life, to behold the beauty of the Lord, and to enquire in his temple, Psalm XXVII. 5.* It is evident, his Delight was more in the Courts of God's House, than in all the Pomp, and Spendour, and Pleasures of his own Court; and that he esteemed a Day spent in God's Court, better than a Thousand spent any where else, *Psalm LXXXIV. 10.*

2. We have the Praises of *Jerusalem* set forth, *v. 3, 4, 5.* in these Words; *Jerusalem is builded as a city, that is compact together: whither the Tribes go up, the Tribes of the Lord, unto the Testimony of Israel, to give Thanks unto the Name of the Lord. For there are set Thrones of Judgment: the Thrones of the house of David.* Of which Passages I shall hereafter take further Notice: I only remark at present, that in other Places also the Psalmist speaks in the Praise of *Jerusalem*, and Mount *Zion* especially; as when he saith, *Psalm XLVIII. 12, 13. Walk about Zion, and go round about her: tell the Flowers thereof. Mark ye well her Bulwarks, consider her Palaces: that ye may tell it to the Generation following.*

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3. You have the Peoples Duty expressed in Relation to *Jerusalem*, in the four last Verses ; which I have chosen as the Subject of my Discourse. *Pray for the Peace of Jerusalem, &c.* Which Words contain,

1. An Exhortation, Encouragement, and Direction to a necessary Duty. The *Exhortation* is, *Pray for the Peace of Jerusalem* ; the *Encouragement* is expressed, *They shall prosper that love thee*, i. e. *O Jerusalem* ; the *Direction* follows in these Words, *Peace be within thy walls, and prosperity within thy palaces.*

2. We have the Psalmist's Resolution as to his own Practice, together with his Reasons. His *Resolution* is to *pray for Jerusalem's Peace, and to seek her good and welfare.* His *Reasons* are these, 1. *For the sake of his Brethren and Companions* ; and, 2. *Because of the house of the Lord our God.*

Before I enter upon a particular Discussion, as I intend, of these several Heads, that what I shall say may be better understood, and more accommodated to our Case, and the Occasion of this Day's Assembly, let us consider, that *Jerusalem*, which is mention'd in my Text, may be consider'd *Literally*, as it was in *David's* Time, and as the Duty here enjoyn'd was proper to the *Jews* ; or *Figuratively*, so as to make the Duty here required, to be incumbent on us, as well as upon the *Jews*. And the *Literal* Consideration of *Jerusalem* will easily lead to the Understanding of the *Figurative* Meaning. For *Jerusalem*, as here described and applauded in this Psalm, was,

1. The Chief City of the *Jews* : it was their Metropolis. As a City it was builded and compact together, not like a Village, where a few Houses stand at a Distance ; *Jerusalem* consisted of many

Buildings, but these compact together for the better Convenience, and Commerce, and Society, and Security of the Inhabitants. As a City, *Jerusalem* was governed by common Laws, for the good Order and Benefit of the Inhabitants. It was a *walled City* for its greater Security and Defence. It was the native Place of many of the *Jews*, and being their *Chief* or *Principal City*, may here by an usual Figure signifie their Whole Nation or native Country.

2. *Jerusalem* was a *Holy City*, and is so called in many Places of Scripture, particularly after the *Messiah* was condemned in it, and crucified without the Walls thereof, *Mat. XXVII. 53.* It was indeed on many Accounts, especially at that Time, a *Wicked City*; yet because the true Worship of God was there performed, it was therefore a *Holy City*. In this City the Temple was built, *thither were the Tribes of the Lord to go up, unto the testimony of Israel*, for the Receiving of Instruction, to give thanks to the name of the Lord, and celebrate the Praises of the true God. There alone were Sacrifices to be offer'd, and there was the Ark of the Lord, the Symbol of the Divine Presence, and the Glory of the People of *Israel*.

3. *Jerusalem* was the *Royal City*, where the Prince's Court was kept, and the Acts of Government and Justice were principally administred, for it follows in this Psalm, *There are set Thrones of Judgment; the Thrones of the house of David.* And my Text speaks of her *Palaces*.

It is easie from hence to learn what is meant by *Jerusalem*, taken *Figuratively*; and to understand what we are to pray for, as we are exhorted in my Text, *viz. Our Nation, our Religion, and the Civil Government.*

I now

I now proceed to consider,

I. The Exhortation, Encouragement and Direction given us in my Text concerning our Duty in relation to our *Jerusalem*.

1. The Exhortation is this, *That we pray for the Peace of Jerusalem*. What Particulars we ought to pray for on the Behalf of our Nation, and Religion, or the Church and People of God in the Nation, and for the Civil Government, or our Governours, will be further declared when I consider the Direction given us in my Text. In the General observe we are exhorted to pray for the PEACE of *Jerusalem*.

Peace, according to the *Hebrew Idiom*, and as it is used in Scripture Language, denotes all manner of Prosperity, as might be shewn by many Instances, but this is not necessary. And Peace is a Blessing so extensive as well as desirable in itself, and usually attended with so many happy Consequences, that it may well be used thus to signify Prosperity or Happiness in the General. *Peace*, the opposite to a *State of War*, is so great a Blessing, that for the obtaining and securing of it, as God hath ordained good Government, so Mankind hath all along consented to be abridged of their natural Liberty, and to be subject to the Will and Laws of their Governours. And as things are best known many times by their Contraries, so it were only needful to shew the Blessing of Peace, that we consider the Mischiefs and Miseries that attend Strife and Discord of any sort, and especially those that are unavoidable in a State of open War. But I will not take up time to mention these, only let me call upon you to be

be thankful, that we of this Nation, during the Continuance of so long a War, have in comparison of other Places known so little by Experience what are the Miseries of it. Did but those Male-contents in our Nation, who are grumbling at the necessary Taxes, that are laid upon us by our Representatives, that is, by our selves, know by their own Experience what it is to have their Countrey; the Seat of War, or what the *French* Dragooning of Protestants even in a time of Peace doth mean, they will be heartily willing to endure yet much longer the few Inconveniencies comparatively which they have met with, rather than They or their Posterity should be ever subjected to such dreadful Calamities. But 'tis needless by labour'd Proof to endeavour the making this good, That Peace is a most desirable Blessing; and I am very confident none of you do delight in War: but are heartily desirous of a good and lasting Peace. This is what we are to pray for; even such a Peace as our victorious Armies have been fighting for; which if once obtain'd, is worth all the Blood and Treasure that hath been spent to gain it; because without this Expence, we had even now enjoy'd only the Peace of perfect Slaves. But as desirable as this Peace is, and how much soever we may need it, or expect it, I fear we shall never enjoy it until, or any longer than, it is out of the Power of the common Enemy of *Europe*, and of our *Jerusalem* in particular to hinder or deprive us of it. This then in general is the Duty here enjoined, to pray for Peace.

2. The *Encouragement* that is here given to this Duty in these Words, *They shall prosper that love thee.* In which we may observe two Arguments,

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ments, the one *imply'd*, and the other *express'd*.

1. It is *imply'd*, That Prayer for *Jerusalem* is a Sign of Love to her. It may well be supposed that every one will pretend at least to love his Country, his Religion and the Government he is under; and as this *Love ought to be without Dissimulation*, so it should be express'd in all proper ways. Now the best way for all to express this their Love, is by wishing well to, and praying for the Prosperity of our *Jerusalem*. All cannot fight for their Country, and many cannot *do* much for its Welfare; but all may, and should *pray* for its Peace. And a praying People ever have been the best Friends to every Place and Government. There are many who pretend great Love to the Nation, Church and Government, but the very way they manifest these Pretences is injurious; I mean by swearing and cursing, and drinking to Excess, and thus pretending to stand by these things, till they can stand no longer themselves. The true Lovers of *Jerusalem* will pray for its Peace, and thus evidence their Love in the best manner.

2. It is *expressed*, That such *shall prosper*. This Practice will be attended with private and personal Profit, as we may hope this way the publick Weal will be promoted. In particular, this will be to their *Honour*. For such shall be renowned who have deserved well of their Country, and however good Princes, and faithful successful Generals, who have rescued and saved their Country from Ruin, may be ill treated by ungrateful Persons for the present, by reason of Envy or Malice, yet faithful History will transmit their Actions with Glory for the Imitation and Admiration of succeeding Generations. And further, this will

will be most for our *private* Security to desire and seek the publick Good; for private Persons will in the publick Peace enjoy Peace, and share in the Prosperity of the Publick. Whereas on the contrary ill Men will be seeking or setting up themselves to the Ruin or Hazard of the Publick; they act the same *foolish* Part, as if a Man should be painting his private Cabin, when the Ship is sinking; or are guilty of such *Wickedness*, as when a Man should run the Ship upon the Rocks, that he may enrich himself by the Wreck; in which case 'tis easy to perceive what Hazard he himself doth run, or if he should escape that, it would be just if Vengeance overtake him in an extraordinary manner.

Who indeed can be happy in private Circumstances (in themselves never so eligible) if he should out-live the Nation's Peace, or see the true Religion lost, or a good Government overturn'd. O pray we then that this may never be our miserable Condition, nor the Condition of the latest Pority. I proceed,

3. To the *Direction* given us in my Text, for what more particularly we should pray, *viz. That Peace may be within Jerusalem's Walls, and Prosperity within her Palaces.* Peace and Prosperity we have heard signifie much the same thing; but inasmuch as *Walls* and *Palaces* are distinctly mention'd, something different seems to be intended. And,

1. *The Peace within Jerusalem's Walls*, that we should pray for, may denote the Blessing of being secured from Foreign Invasions, and Intestine Broils and Divisions.

Let us then pray to be secured from *Foreign Invasions*. Walls and Fortifications to a City are for
its

its Security from Enemies without. It was desirable, if it so pleased God, that we might have no foreign Enemies to fight with or fence against; and seeing that we now have such, that equitable and safe Terms might be found out and agreed to, for the lasting Security both of Us and of our Allies: and that an insecure Peace may not for a little give the Enemy a breathing time, only the better to renew the War again, in which he may hope to be more successful than he has been in this, by which he has been so greatly weakened by a constant Series of wonderful Successes, in so many glorious Campaigns. But in case War should yet continue, notwithstanding the present Negotiations about Peace, let us pray that God will continue to secure us from them, and give us yet more Victories over them; that he would *strengthen the Bars of our Gates, and continue Peace in our Borders*; especially let us pray that a popish Pretender to the Throne of these Kingdoms may never invade us with a *Frenob* Power, as not many Years ago he attempted to do.

And farther, We should pray to be secured from *Intestine Broils* and Divisions. May we never be like *Jerusalem* of old, who suffered more by their Hatred and Divisions among themselves, than by the Roman Army without, which otherwise could not have prevailed against them. 'Tis a heavy Judgment to be forced to War with foreign Enemies, but 'tis much worse to be embroiled in Civil Wars. May Peace continue within our Walls! May that God who *maketh Men to be of one Mind in an House*, not suffer us to be a Kingdom divided against it self. May we, like *Jerusalem's* Buildings, be compact together; and God grant that no more

Seditions and Rebellions, Mobs and Riots may disturb our Peace, or injure those who desire to live quiet in the Land; serving their God, in Subjection to our Governours, *quietly and peaceably, in Godliness and Honesty*. May the happy time come, when Heats and Animosities, when Factions and Dissentions, when Wrath and Contention, when Strife and Envy shall cease, and all may with one Mind and Heart seek the common Good, and Prosperity of the whole. Thus let us pray that *Peace may be within our Walls*, during the War with our Enemies abroad, and also after a Peace shall be concluded with them, be that sooner or later.

2. *The Prosperity within Jerusalem's Palaces*, that we should pray for, may denote the Blessing of God upon our Governours, and the Prosperity of our Laws, or the legal Administration of Government.

Let us then pray *for the Blessing of God upon our Governours*. And it is the Will of God that as we should pray for all Men; so especially for Kings, and for all that are in Authority, 1 Tim II. 2. We should pray that God would bless their Persons, and guide their Counsels, and prosper their Government, to answer the great and good Ends of this God's Ordinance. That our Governours may be happy, and that in the Prosperity of the People under them, *enjoying Peace and Quietness in Godliness and Honesty*. Thus may Prosperity be within our *Palaces*, and in the meanest *Cottages* at the same time, and through the whole Nation. In an especial manner may the Person of our Gracious and Rightful Sovereign Queen *Anne* be blessed with the best of Blessings, and her Counsels and Ad-

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Administrations be continually prosperous for the Good of the present and future Generations.

We should also pray *for the Prosperity of our Laws, or the legal Administration of Government*; that Equity and Truth may always take place in our Courts of Judicature. That our Judges and inferiour Magistrates may be such as *Jethro* advised *Moses* to provide, *Exod. XVIII. 21. able Men, such as fear God, Men of Truth, and hating Covetousness*; that the good and wholesome Laws of our Land may be established, observed, and duly executed, *for the Terror of Evil-doers, and the Praise of them that do well.*

In particular, we should pray that the Laws which have entailed the Crown upon *Protestants* only, and next in Succession upon the *Illustrious House of Hanover*, in case her Majesty shall die without Issue, may be faithfully regarded; and that no secret Devices or open Attempts against this happy Expedient for our future Welfare and Security may ever succeed. May no Violence or Persecution ever imbitter our Lives with cruel Bondage; may the Laws against Immorality and Irreligion be duly executed. Thus let us pray, that *Prosperity may be within our Courts and Palaces.*

And as we should pray thus for our Nation and Government, we should also pray for the Advancement of the true Religion, which is afterwards mentioned or referred to in the Reasons which the royal Psalmist gives for his Resolution, which is now to be consider'd, being the,

II. Second Part of my Text, namely, The Psalmist's Resolution as to his own Practice, together with the Reasons thereof. Let us consider,

der, 1. The Psalmist's Resolution in these Words, *I will say, Peace be within thee, and I will seek thy Good.*

David's Resolution to say, *Peace be within thee.* O! *Jerusalem* may be consider'd as a Motive to enforce his Exhortation given to others. For,

1. Then are Exhortations more likely to have a good Effect, when They that give them will act accordingly themselves. Whereas on the other hand, if Persons only talk well, and do ill, their Exhortations are not like to be regarded, and their Condemnation will be most righteous, as well as most dreadful. If the Preachers of Righteousness are Practisers of Wickedness, they are like the Pharisees of old, *that bound heavy Burdens upon others, but themselves would not touch them with one of their Fingers.* If they who undertake to teach others not to steal, do themselves steal; who say a Man should not commit Adultery, and yet themselves do commit Adultery; such will be condemn'd out of their own Mouths. If those who by Profession are Ministers of the Gospel of Peace, prove Incendiaries, and excite to Bitterness and Wrath, to Strife and Envy, to Oppression and Persecution, who are likely to heed what they say? It is sad to think upon, that many in their Lives do with both Hands pull down all the Building they endeavour to raise by their good Words.

2. The Example of *David* as a King was the more likely to have a great Influence. For as the World is generally influenced more by Example than Precept, so especially the Examples of great Men have a mighty Force upon those of a meaner Rank and Figure, particularly on their Dependants. Happy is that People which hath a Prince to

to pray for, as well as to endeavour after, their Happiness. If great Men would by their Example encourage Religion and true Piety, this would gain Credit to the Ways of God. *David* we find, tho' he had the Affairs of a Kingdom to manage, as well as the Diversions of a Court, yet resolves, as an Example to others, *to give himself to Prayer*. And he resolveth further, *to seek the Good of Jerusalem*, as well as pray for her Peace. From whence observe,

1. The Psalmist resolves to add due *Endeavours* to his *Prayers*. And as our Prayers are not sincere, so they will not be effectual unless they are attended with suitable Endeavours. As on the one hand Resolutions and Endeavours in our own Strength, without Dependence on, and Desires after the Divine Assistance and Blessing, are no better than vain *Presumption*; so on the other hand, good Wishes and Prayers too, without due Endeavour is no other than *Hypocrisy*. Particularly in relation to the publick Welfare we should all be active in our several Stations, without invading what belongs to another. It is true that Princes and Magistrates may and should do much more than others can who are in a private Capacity; and would to God that all such did with *David* seek the Good of *Jerusalem*. Yet private Persons should also do their Duty in their place, and sometimes have greater Opportunities, as in case of the Election of inferiour Magistrates, or Counsellors, or the like. Observe,

2. The Psalmist's Resolution is *to seek the Good of Jerusalem*; that is, *the Good of the whole*. As *David* did not think the People were made for him, but that he was raised above his Brethren, and set over the

the People for their Good ; so he resolveth to seek the Good of the *Whole*, and not of a *Part* only, in Distinction from, much less in Opposition to the Welfare of the rest. Party-Zeal, and the Addictedness to one Faction in a Nation or City, will hinder Endeavours to promote the publick Good, and make Prayers for this Purpose to be in vain. But then is a Nation like to flourish and prosper, when there are no opposite Factions or Parties in it, or if there be some unhappy Divisions among the Inhabitants, yet the Princes and Governours resolve to act as common Fathers of their Country, and shew, they desire the Good of all the People.

It hath been often and truly said, that *Britain* cannot be ruin'd but *by her self*, and nothing looketh with so dismal an Aspect upon us at this Day, as the woful Divisions and powerful Factions amongst us : The common Enemy knows well the old Maxim, *Divide & Impera* ; and no doubt will use all Endeavours he is able to foment our Contentions. And the Case of the People is not likely to be happy, if one Party be encouraged to suppress another by violent Methods, because Oppression naturally creates Opposition, and Tyranny in the domineering Faction will encline those who are trampled upon to seek a Freedom from Wrongs and Injuries.

2. The last Thing in my Text, which remains to be spoken to, is the *Reasons* of the Psalmist's foregoing Resolutions, in these Words, *For my Brethren and Companions Sakes*, and *because of the House of the Lord our God*. And if we consider the Force of these Reasons, we shall find they should have great Weight with us. The

I. Reason

1. Reason is this, *For my Brethren and Companions Sake*, i. e. *David* would desire and seek the Good of *Jerusalem* for the Sake of its Inhabitants, as much or more than upon his own Account. It is observable, how *David* speaks of his Subjects as his Brethren and Companions, for he knew, that altho' he was exalted far above them in Office, yet still he and they were made of the same common Mould, and must at last return to the same common Earth. *I have said ye are Gods, but ye shall die like Men*, like other Men. It is true, that when Princes resemble the Deity in Goodness, as well as in Power, they can't well be loved and honoured too much; however *David* esteemed his Subjects as Brethren and Companions; his Companions to the House of God, before whom all are upon a Level in his Worship now, or at least will stand upon a Level before his Judgment-Seat hereafter, when all the Distinctions and Titles of Honour, that now make so wide a Difference in our Estimation of Things, will not be taken Notice of.

This Argument should affect us, and excite us to pray for and seek after the Good of our Country, not only because as we have heard, we in our own Persons shall prosper, but for the Sake of our dear Countrymen and Fellow-Citizens, our Brethren and Companions. Have we no dear Relatives, in whose Prosperity our Happiness is bound up? Have we no Brethren nor Children, whose Welfare we desire as we do our own? Our Forefathers thought all their Prayers and Endeavours well bestowed, that so they might transmit to us their Children, the true Religion and that Liberty we enjoy, above almost all Nations under Heaven. Let us not be negligent in our Duty, that
the

the Children yet unborn may rise up, and call us Blessed.

2. The next Reason, which is yet more forcible, is this, *Because of the House of the Lord our God,* i. e. For the Sake of the true Religion and the Worship of God.

In the former Words, *David* spake like a good and excellent Prince: Now he breaths forth the genuine Temper of a truly Pious Soul; who prefers the Honour of God above all other Things, and whose most ardent Affections are towards his Religion. That this Argument may have its due Weight with us, consider, not only Holy Men have always been most concerned on this Account, as *Eli*, his Heart trembled more for Fear of the Ark, than for all the Army of *Israel*, and his two Sons in particular that were in it: But the very Heathens have used this *Poet* to contend, *pro Aris & Focis*, to signify the most eager Contest. *Hath it been known that a Nation hath changed her Gods!* And shall we be weary of our God, or of the true Reformed Religion? How eager are the blind and superstitious Papists for the Worship of Images, and a Service perform'd in an unknown Tongue, when at the same time they are enslaved Soul and Body to the Priest and the Prince? And shall we have no well-guided Zeal for that Religion we know to be true? What mad and foolish Rage have we seen in our Days among Men of no Religion at all, for the Outside and Ceremonies of Religion, for the bare Name and empty Sound of the Word *Church*; and shall we have no Concern for that which truly deserveth the venerable Name of Religion?

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You cannot be wholly ignorant, how many Times Popery hath endeavour'd to regain its Influence in this Nation, but Blessed be God hitherto without Success. You have heard of the Destruction of the *Spanish* Armado in Queen *Elizabeth's* Reign; of the Discovery of the Gun-powder Plot in the Reign of King *James I.* And I hope, you retain a thankful Remembrance of our Deliverance from Popery and Slavery, by the glorious and happy Revolution, 1688. Nor should you be unacquainted with the Attempts of the *French* King to set up himself as universal Monarch, and to destroy what he calls the *Northern Heresie*. How near he was to the accomplishing his Design, when he set up his Grandson upon the Throne of *Spain*, in Breach of the most solemn Oaths and Treaties to the contrary; and that much about the same Time he proclaimed as King of these Realms, One, by whom begotten or of whom he was born we know not, but this we know, he has been bred up in the Popish Religion, and the Maxims of a *French* Government, is a Traytor by the Laws of our Land, and we have in the most solemn Manner abjur'd him; yet this very Person does this Enemy of our *Jerusalem* maintain, with a Design no doubt to force him upon us as soon as he is able. How necessary therefore is that War we are engaged in? How wonderful have our Successes been? And what Reason have we to desire and hope, that if the Negotiations now on Foot should not end in Peace, God will still succeed the Arms of her Majesty and her High Allies, until our *Jerusalem* shall obtain a safe, and honourable, and lasting Peace.

I shall conclude this Discourse, by exhorting you to pray for and endeavour after Peace in two other Senses, besides what I have yet mention'd.

I. Be perswaded to desire and endeavour after *Peace with God*. Acquaint thy self now with God, and be at Peace with him, and so Good shall come unto you. This indeed is most desirable, that God would be reconciled unto us, and to our *Jerusalem*.

That God would be reconciled *unto us*, unto our particular Persons; that we being justified by Faith, may have Peace with God through our Lord Jesus Christ. Here I might insist on such Things as these; That Sin hath made a woful Breach, and separated between God and Us; that in order to Reconciliation and Peace, God hath sent his Son to make Atonement, who hath made Peace by the Blood of his Cross; that God has published his Gospel, that Covenant of Grace, in which he hath declared the Terms of Peace which he will never alter; and has sent his Ambassadors, to whom is committed the Word of Reconciliation, to make known to you these Things. Nothing is wanting in order to this Peace but your Consent. And will any of you any longer remain in your Rebellion and State of Enmity against God? Doth it require much Time to deliberate what you shall do? This Peace I am sure is necessary, and that it should be made very speedily too; Sinner, I come as God's Ambassador, to demand your Answer; Are you for Peace with God, or will you continue the War? Know this, the Terms of Peace are all adjusted in Wisdom, and Mercy, and Faithfulness. God will not, Man cannot make the least Alteration; you are not able to carry on the War, and prof-

prosper, you must be inevitably and eternally miserable, if you persist in your obstinate Refusals; you will be unspeakably happy, and that for ever, if this Peace be concluded.

In the next Place, let us pray and endeavour, that God would be reconcil'd to and at Peace with *our Jerusalem*. Our National Sins have provoked him to Anger: It were just if he should raise up and send against us a powerful Enemy to destroy us, and deliver us into the Hands of those, whose tender Mercies are Cruelty; if he should suffer us to ruin and destroy our selves: Many Ways might he punish us, by Sword, or Famine, or Pestilence; and if he should do so, herein he would be just, and deal with us, only as he has dealt with other sinful Nations: O that God would be at Peace with us, and that in order thereto, we might turn to him by hearty Repentance, and a National Reformation.

2. Be exhorted to pray for and seek after *Peace in your own Minds and Consciences*. Pray for this, That the Peace of God may rule in your Hearts, and keep your Hearts and Minds: That whether we enjoy outward Peace and Prosperity or not, we may have inward Peace, arising from the Sense of our Reconciliation with God, and the Integrity of our own Souls. This will be a continual Feast; this will sweeten all Mercies, and lighten all our Burthens; and be our greatest Security and Comfort in an evil Day, under all Disappointments, and Losses, and Troubles.

Therefore pray for this *Peace*, and endeavour after it. Do nothing at any Time or under any Temptations, that will break the *Peace* of your own Minds; walk holily and circumspectly, that none may

may be able to find any Fault in you, except in the Matters of your God; carry it dutifully to the Holy Spirit; live by Faith on Christ the great Peace-maker, and with a fixed Eye and Regard to the Divine Providence as governing this World, comforting your selves with the Thoughts and Hopes of Eternal Peace and Joy in another World; knowing that you must shortly leave this World of Sin and Sorrow, where solid, lasting and perfect Peace is not to be found. Finally, *Be careful for nothing: But in every Thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God. And the Peace of God which passeth all Understanding, shall keep your Hearts through Christ Jesus.*

F I N I S.